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ABSTRACT

"Education on the Hoopa Reservation" is a part of the final report of the National Study of American Indian Education. Geographic and historical descriptions are preceded by a review of the economy of the Hoopa community. The problems of prejudice, discrimination, and segregation in the community conclude Part I of the document. Part II reports the state of education on the Hoopa Reservation today. Information from the administration, the teachers, the parents, the Board of Trustees, and the Tribal Council was gathered by interview, and students reacted to a questionnaire. Topics included in the interviews and questionnaire lend themselves to how each group perceives the school and curriculum. Recent educational innovations developed with Federal money are also discussed. A table on high school leavers is appended. (LS)

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NATIONAL STUDY OF AMERICAN INDIAN EDUCATION

PROJECT OEC-0-8-080147-2805

FINAL REPORT

Community Background Reports

Series I

No. 2

EDUCATION ON THE HOOPA RESERVATION

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NATIONAL STUDY OF AMERICAN INDIAN EDUCATION

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The attached paper is one of a number which make up the Final Report of the National Study of American Indian Education.

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I. Community Backgrounds of Education in the Communities Which Have Been Studied.

II. The Education of Indians in Urban Centers.

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INTRODUCTION

This is a report on the education of Indians attending public schools on the Hoopa Indian Reservation in California.[1]

Full-time residence on the reservation was established by the researcher from the first week of September, 1968, to the last week of December, 1968. Prior to this four-month period of residence, six brief exploratory visits were made to the reservation between February, 1967, and May, 1968, and three brief visits have been made since the residence period.

During the research period I attended such school-related functions as faculty meetings, student clubs, PTA meetings, athletic contests, school board meetings, and off-campus student field trips. I also attended Tribal Council meetings, a series of town hall meetings, court hearing, BIA-sponsored meetings, and community development meetings. Every effort was made to accrue as many observation experiences as possible in the school and the community during the field residence.

In addition to conducting structured interviews and administering various questionnaires, unstructured interviews were continuously generated with Indian and non-Indian teachers, parents, students, and adults. Significant aspects of these conversations were recorded in a field diary and constitute a vital part of my perception of education on the Hoopa Reservation.

The researcher visited the Hoopa schools for a total of fifty days during the fall term, 1968. During this time he observed all grades from K to 12, and assumed full-time substituting duties totalling seventeen days in the high school and one day in the elementary school. The substituting experience was extremely valuable in that it allowed a closer and less threatening contact with the faculty, administration, and students, thus providing a more valid evaluation.

It is important to note at the outset that almost everyone involved in the study, the students, parents, teachers, principals, superintendent, Board of Trustees, and Tribal Council, cooperated willingly and generously with the researcher during the entire period of data gathering. The great percentage of people interviewed gave willingly of their time and somehow managed to remain patient and understanding through it all. My sincere thanks are extended to them.

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[1]The research was made possible by grants from the National Study of American Indian Education, the National Science Foundation, and a sabbatical leave from Chico State College.

PART I. THE HOOPA COMMUNITY

A BRIEF HISTORICAL PERSPECTIVE OF THE HOOPA RESERVATION AND ITS SCHOOLS

The Hoopa Reservation was established by Congress in 1864. The twelve-mile square reservation (86,074 acres) is located in the Hoopa Valley, a flat stretch of land about seven miles long and one mile wide in northeastern Humboldt County, California (Map I). The Trinity River, a fast-flowing stream of some volume cuts through the length of the reservation and the valley. State highway 96 passes through the reservation, connecting with Highway 299 twelve miles south at the little town of Willow Creek (Map II).

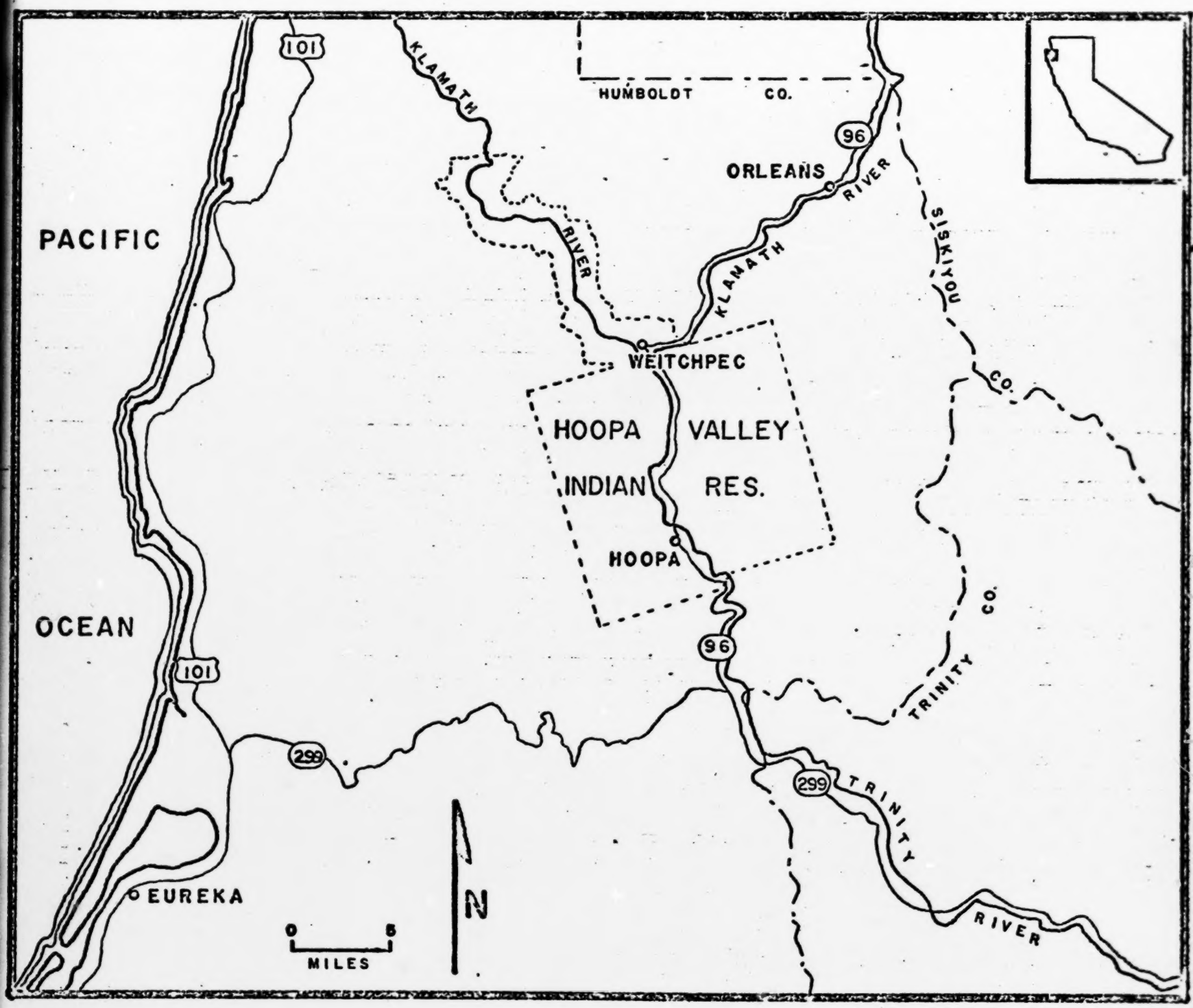
The area surrounding the valley is mountainous and richly covered with pines, Douglas firs, and cedars. Various species of oak trees grow on the valley floor. Rainfall is in excess of forty inches annually, and although snow falls heavily on the surrounding mountains, the valley floor receives little snow.

The first sustained Caucasian infiltration into the valley occurred in 1850, after the discovery of gold on the Trinity. In 1855, the Government established a military post in the valley to cope with various problems that were continuously arising in the surrounding area. The military post remained until 1892, even though justification for its presence had long passed.

In 1893, a federal boarding school was established on the reservation. The school remained in operation until the early 1930's, at which time it was converted to a public elementary school. The school prohibited the use of Indian languages, washing out with soap the mouths of any child caught speaking one, or, in some cases, brutally whipping the child. The rigid, military-like disciplinary procedure, with its physical punishment and removal of home-visiting privileges, is remembered quite well today by those Indian adults in their middle forties and older who attended the boarding school. Very few Indians who attended this school have fond memories of it. A Tribal Council member who attended the school recalled:

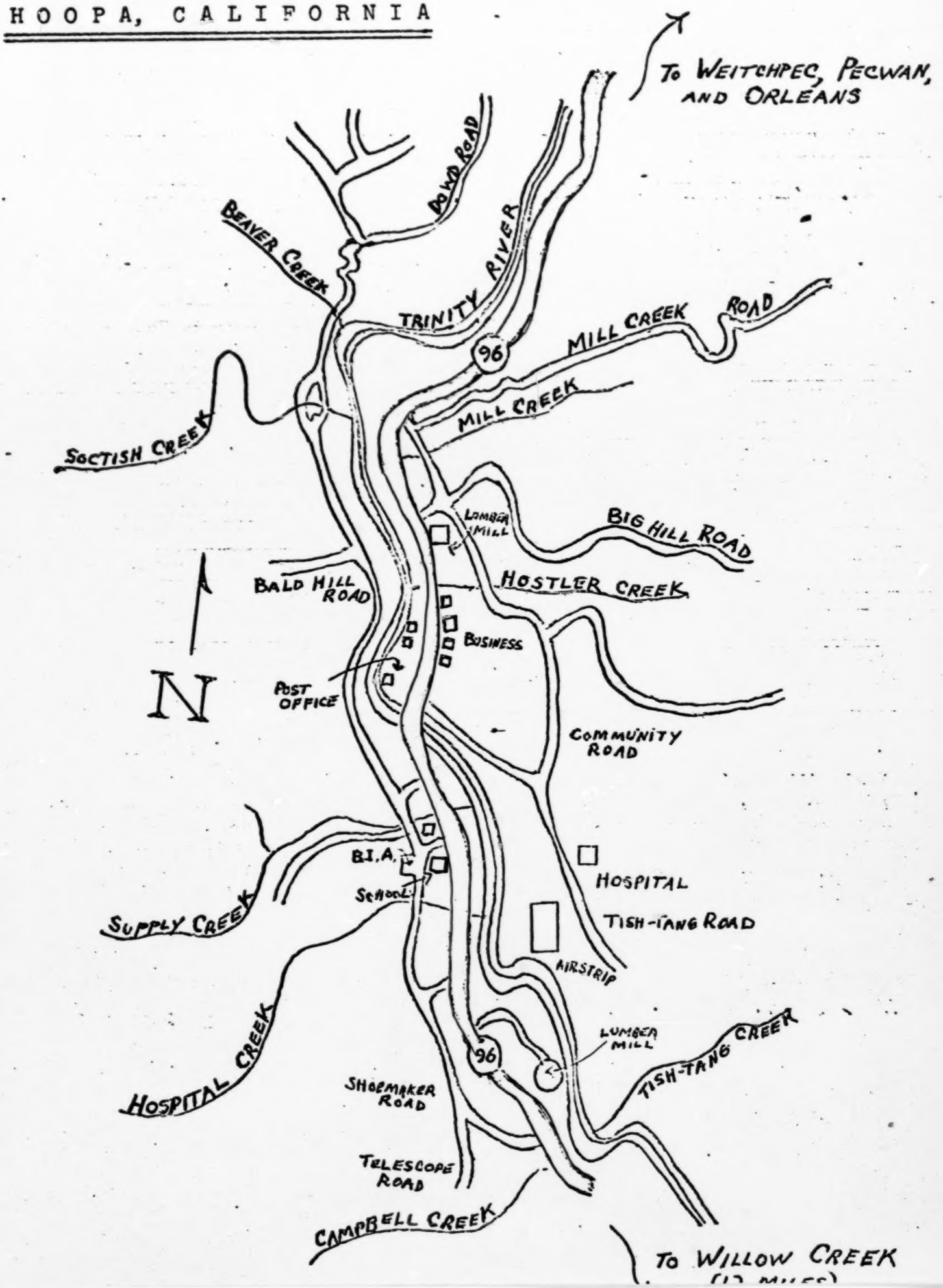
> Once two boys deserted. They were brought back and taken to the small boys' dorm. The disciplinarian handcuffed them to a bench and strapped them ten or fifteen good licks. We

Map 1 - HOOPA RESERVATION AREA, CALIFORNIA



Map 2 - SCHOOLS

HOOPA, CALIFORNIA



used to brag about who got the most lickens.
Got to be a prestige mark, but man did it hurt.
They used a rubber hose or leather strap with
a handle on it. Either way, it hurt like hell.

In 1953, the high school moved from the inadequate building it shared with the elementary grades in the former boarding school into a new modern facility containing grades K-12. In 1960, a modern gymnasium was completed. In 1963, a new elementary school was completed across the street from the high school. In 1967, seven additional elementary school classrooms were constructed. Beginning in the fall, 1969, a "middle school," consisting of grades 6-7-8, will commence operation in the elementary school buildings.

Today, in terms of both Indian population and total acreage, the Hoopa Reservation is the largest in California. In 1968, 1245 of the approximately 4045 Hoopa Valley residents were of Indian descent. Of the 1245 Indians, 981 were registered on the Hoopa tribal roll as Hoopa Indian.[1] The remaining 264 Indians represented various Indian ancestries, but most were Yurok or Karok. The White population of the valley in 1968 was approximately 2800.

Driving on Highway 96 through the reservation one notices the typical rural setting visible throughout much of Northern California. Dirt and gravel roadways lead off the main road and disappear into nests of older wooden frame houses, small trailers, and mobile homes. Cattle and horses, protected by an open-range law, roam casually through unfenced fields, roads, and yards.

Although small businesses are spotted here and there on either side of the highway for about a three-mile strip on the reservation, there is a central cluster of business establishments containing two gasoline stations, small restaurant, bait shop, small drive-in cafe, bank, laundromat, American Legion Hall, auto parts shop, auto repair garage, post office, trailer park, grocery and hardware store, and a substation of the county sheriff's office. The elementary school, high school, Tribal Council building, and BIA Field Office are located in a common area approximately one mile south of this center.

Although the BIA no longer has any official responsibility for the education of Indian children on the Hoopa Reservation, and although its role in the control of other areas of the Indian's life

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[1] Although it is customary for the pre-contact population to be referred to as Hupa, the modern population and the tribe are known as Hoopa. The language continues to be referred to as Hupa.

in Hoopa has diminished considerably over the years, its very presence continues to draw the traditionally negative response from the Indian community.

In terms of survival the Hoopa have benefitted from the uninterrupted occupancy of the valley. The proportion of survivors is one of the highest in California.[1] Although the survival rate is high, the more than 100 years of contact have decimated the full-blood population to the point where today there are only a half-dozen Indians who can possibly claim to be full-blood.

The century of contact has also resulted in a steady deterioration of old customs. Probably less than 100 Indians can speak Hupa today, and almost no school-age children are able to speak the Indian language. The major dances are still held, acorn soup and eels are still eagerly consumed (but not so much by school-age children), and varying degrees of belief in Indian spirits and the power of good and bad "medicine" continue to be in evidence.

The acculturation level of Indians on the reservation today is such that Bushnell suggests the term "Indian American" is more accurate than the traditional designation "American Indian."[2]

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[1]Kroeber ascribes the high survivor rate to three causes: inaccessability of the region and its comparative poverty in gold; early establishment of a reservation; and the absence of lax administration that normally characterized California reservations. A. L. Kroeber, Handbook of the Indians of California, Bureau of American Ethnology, Bulletin No. 78, 1968.

[2]John H. Bushnell, "From American Indian to Indian American: The Changing Identity of the Hupa," American Anthropologist, vol. 70, no. 6, p. 1108. Bushnell uses the spelling Hupa for Hoopa.

ECONOMIC LIFE

Income

Of the 370 Indian families living in Hoopa, 171 have annual incomes of $3000 or less. If one uses the Council of Economic Advisors' 1964 figure of $3000 or less annual income as a definition of poverty, then over forty-six per cent of Hoopa's 1258 Indians live in poverty. In 1965 the mean family income was $4500; in 1966, $4300; and in 1967, $3600.

A major income for tribal roll members is derived from the sale of timber on the reservation. The tribe's annual earnings are divided among the tribal roll members and paid on a quarterly basis. The average share in past years has been about $1200 for each roll member, but with the recent rise in lumber costs the payment is expected to rise. Fifty per cent of the children's shares are paid to the parents, with the balance going into a fund payable when the child reaches the age of eighteen.

The BIA holds a $1 million reserve fund for the tribe, which draws a four per cent interest rate. The money is available for emergencies and was last used during the 1964 flood on the reservation.

Employment

The lumber industry is the primary source of employment in Hoopa. In addition, the BIA Field Office and the Klamath-Trinity Unified School District offer employment opportunities.

Unemployment on the reservation is high, occurring at a rate three to four times higher than in the rest of Humboldt County. In a report from the California State Department of Employment dated July 31, 1968, unemployment on the Hoopa Reservation was 13.5 per cent as compared to 5.3 per cent in the rest of Humboldt County. Due to the seasonal character of the lumber industry, the above rate fluctuates annually from 15.9 to 21.2 per cent. Such unemployment is classified by the United States Department of Labor as "persistent and substantial," since the rate was more than seventy-five per cent above the national rate in 1965 and 1966, and more than 100 per cent above it in 1967.[1]

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[1]Data on income and employment provided by Mr. Willie Colegrove, California State Department of Employment community worker assigned to Hoopa.

Housing

Housing on the reservation is poor. A report by the California Commission on Indian Affairs disclosed that in 1963, out of 153 Hoopa houses surveyed, 83 needed complete replacement. Only 48 houses met the Public Health Department's standard of "adequate."[1]

Approximately 14 families are completely without indoor bathrooms or water. One of the 14 families has 9 people living in two rooms under one roof. Another of these bathroomless homes is occupied by a blind man.

Teachers live in trailers and houses located mostly in the immediate Hoopa Valley, although a few teachers have chosen to live in Willow Creek, 12 miles south of Hoopa, due to inadequate housing on the reservation. There is general agreement by school officials and teachers that one of the primary problems in recruiting and keeping teachers in Hoopa is the poor housing situation on the reservation.

Public Health Services

A sixteen-bed hospital is located on the reservation. Two physicians practice in Hoopa, but there are no dentists, optometrists, veterinarians, or drug stores.

Proper sewage disposal and water purification programs are in dire need. There is also need for such health services as dental care, immunization, pre-natal instruction, proper nutrition, and care for the elderly.

Tribal Economic Programs

The Tribal Council clearly recognizes that job creation is the key to improved economic conditions on the reservation. Dissatisfied with the overall Indian unemployment rate and the very few Indians holding key positions in the local lumber industry, the Tribal Council hired an engineering consultant firm to do a feasibility study on the tribe building its own mill or buying an existing mill located on the reservation. The Council visualized a new mill employing sixty-five people with an annual payroll of $500,000, and annual profits ranging from $225,000 to $750,000.

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[1]State Advisory Commission on Indian Affairs, Progress Report to the Governor and the Legislature on Indians in Rural and Reservation Areas, Sacramento; State of California, 1966, p. 93.

In October, 1968, eligible tribal roll voters were presented three measures to vote on: 1) to establish a management board to operate a sawmill and chip plant, 2) to buy for $1.1 million an existing local lumber mill, or 3) to construct a new $3.6 million facility. All three measures were turned down, with only 186 of the 563 eligible voters voting. The Tribal Council chairman placed the blame for the "no" vote on too much prosperity in the tribe, a fear that revenue to finance the proposals would come out of per capita payments, and a "no" vote from the Indians receiving old age payments. However, the most popular explanation for the rejection of the proposals was that the Council failed to communicate to the Indian community the details involved in the various alternatives.

Undaunted by the rejection of the mill proposals, the Tribal Council is currently exploring the possibility of developing 1) a tan oak baseball bat factory which would also produce furniture legs and hockey sticks, 2) camping and recreation sites to attract tourists, and 3) small scale production of Indian pottery and baskets.

Prejudice, Discrimination, and Segregation

From observation and interviewing there is little evidence that Indians are segregated from non-Indians in Hoopa in regard to housing, and no evidence of segregation in restaurants and education. Most Indian adults believe the lumber mills discriminate against them in hiring, firing, and job placement. The Indian community has also made public charges of police brutality by law enforcement officers, whom they describe as anti-Indian.

In the reservation schools there is no segregation, and discrimination against Indians appears to occur in only isolated instances. In fact, the complete integration of Indian and non-Indian students is one of the most striking aspects of Hoopa schools. In the high school, mixed Indian-White couples stroll around the campus holding hands, hugging and kissing, carefully overlooked by teachers and seemingly oblivious to the good-natured taunts of fellow students. Athletics, student body offices, clubs, and various other extra-curricular activities show no Indian-White segregation.[1]

Probably as a result of this complete Indian and White integration in the schools, Indian students have a strong self-image. Indeed, it was not unusual to hear White students going to great

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[1]Negroes are excluded from this commendable mutual acceptance. In casual discussions, Indian and White students frequently referred to Negroes as "niggers," "coons," and other derogatory slang terms.

lengths of genealogical explanation to convince the researcher that they had a modicum of Indian blood and should also be considered as Indian.[1]

Casual conversations with school personnel often turned up low-level prejudices against Indians, usually based on stereotypical images of what Indians are supposed to be like ("These Indian kids are natural artists," "Indian children are just great with their hands," "Indians are tremendous natural athletes"). However, on the basis of information gathered from observations, questionnaires, structured and unstructured interviews of teachers, principals, superintendent, and Trustees, not one individual professionally involved with the schools could be described as anti-Indian or having prejudices against Indians of sufficient strength to result in discriminatory teaching techniques.

When one moves away from the school scene and into the community at large, however, there is a noticeable anti-Indian prejudice among many Whites. All in all, Indian and White relationships are better on the Hoopa reservation than on many Indian reservations in the United States today. But "better" is a relative term in this case, and affords little solace to the Indian.

The prejudiced Whites harbor many invidious myths about contemporary Indians, but the most prominent beliefs are two old bugbears that have been heaped on the American Indian by generations of Whites: sins growing out of per capita payments and the stereotyped portrayal of Indians being lazy and unwilling to accept responsibility. Both of these spectres, false as they are, continue to enter into discussions of all phases of Indian life in the valley. They are particularly devastating when applied to the Indian's economic existence.

The per capita payment is obviously welcomed by the Hoopa, especially in those cases where it spells the difference between survival and non-survival. However, in accepting the payment, which is justly his, the Indian also exposes himself to the indignity of unfair indictments from some members of the White community and even from some valley Indians not on the tribal roll (and thus not eligible for per capita payments). One influential White in Hoopa stated:

> Would you want to work if you had all that money coming in on a regular basis like that? Hell, that's another big reason they don't try to do well in school. Soon as they are

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[1]During the interviews, Indian students were asked if they had non-Indian friends. The answer was unanimously "yes." When asked if their Indian friends were any different than their non-Indian friends, the answer was unanimously "no," accompanied by an immediate look of wonderment and statements such as, "Should they be?", "I don't understand what you mean," "That's a funny question."

> old enough to drop out of school, they can go hunting and fishing all they want and live off their per capita like kings. I'd like to do that myself.

In short, because of the imagined security the per capita payment supposedly provides, Indians are described as not being motivated to do well in school, having no desire to better themselves economically, and displaying little, if any, of the drive and ambition that supposedly marks the White man.

Allied with the per capita sins, but applied so frequently and with such harm against Indians in Hoopa that it deserves a separate notation, is the image of Indians being lazy. A White millworker in Hoopa said:

> Everyone who has ever worked with Indians in mills knows they got some good points. But everyone also knows about "Injun holidays." Every mill I've worked in has trouble on Monday mornings because the Indians don't show up for work. They get tanked up over the weekend and come Monday, they are either too hung over or just too lazy to come in.
>
> A lot of people around here think the mills are prejudiced against Indians because there ain't any Indians in key positions in the mills. The truth is Indians don't take the better jobs because they don't want the extra responsibility.

PART II. EDUCATION

THE SCHOOLS TODAY

High School

Physical Structure and Facilities. There are eighteen general classrooms in the high school, plus a bandroom, mechanical drawing room, wood shop, auto shop, and a library.

Hot lunches (35 cents) are served in the high school cafeteria to both elementary and high school students. Students who bring bag lunches from home also eat here. Many students walk to a nearby grocery store and either supplement their hot lunch or lunch completely on the soda pop, candy, and potato chips sold there. A room off the cafeteria serves as a combination teachers' lunchroom and workroom. Coffee may be obtained here by teachers throughout the day.

A library containing 11,000 volumes is available throughout the school day and is staffed by a full-time librarian. The library is open 30 minutes before the start of the school day and 30 minutes after the end of the school day. The library appears to have good student useage and contains a checkout desk, librarian's office, reading tables, and an A-V equipment storage room.

For a school this size, the play area is minimal. During lunch hour, a few dozen students engage in a touch football game on a packed dirt surface between the bandroom and wing three of the high school, but most of the high school students saunter along the outside covered walkways or stand in the cafeteria after lunch and listen to music from the jukebox located there.

Enrollment. In December, 1968, Hoopa High School enrolled 424 pupils in grades 7-12. Thirty-three per cent of this number were Indian (139 pupils), and sixty-seven per cent (285 pupils) were non-Indian (Table I). Eight per cent more Indians attended grades 7-8 than attended grades 9-12.

The Hoopa Valley High School serves an area of approximately 1000 square miles. The 7-8 grade students attending the high school reside within the Hoopa Valley, but students in grades 9-12 are transported from several surrounding communities in which the Klamath-Trinity Unified School District maintains five elementary schools.

Teachers. There are twenty-two teachers, one counselor, two

TABLE I

HOOPA VALLEY HIGH SCHOOL INDIAN AND
NON-INDIAN STUDENT ENROLLMENT
(DEC. 1968)*

Grade	Individuals		
	Indian	Non-Indian	Total
7	17	30	47
8	22	30	52
9	27	73	100
10	28	55	83
11	24	50	74
12	16	40	56
EMR	5	7	12
Total	139	285	424

*Source: Principal's Office, Hoopa Valley High School.

librarians, and a principal on the faculty of the high school (grades 7-12, plus a remedial reading class and an Educable Mentally Retarded class). Two of the faculty are Indian.

Dropouts. Indian students comprised twenty-five per cent of Hoopa Valley High School's total enrollment of 324 students in 1967-68. During the 1967-68 academic year, twenty-one Indian students were classified by the school as dropouts. Thus, approximately one-quarter of the Indian students attending high school dropped out. The non-Indian dropout figure was twenty-three, or 10.5 per cent of the non-Indian student body[1] (see Appendix for a more detailed breakdown of dropouts).

Truancy. Truancy is a major problem in the district's schools. In 1965-66 there were 6239 unexcused absences during the school year. In the first six months of the 1966-67 school year, there were 4164 unexcused absences in the six schools of the district, a fact which resulted in the district losing $7745. By far, the largest percentage of unexcused absences in the district occurred in the Hoopa schools. The high school counselor stated that it was not unusual for as much as twenty-five per cent of the high school student body to be absent on some days. He expressed a belief that the attendance problem was due to the distance some students had to travel, combined with weather and road conditions, plus a lack of concern on the part of the parents.

The high school principal concurred that transportation problems contributed to the high truancy rate, but added:

> I do feel, however, that if we could provide the kind of school program that would appeal to a fairly large segment of the population, we would partially eliminate the attendance problem. Quite frankly, some of our students are disenchanted with the academic curricular offering at the high school, and we need to do something to make school more meaningful for this group, for example, vocational training, job experience, etc.

Elementary School

Physical Structure and Facilities. The elementary school con-

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[1]One Board member questioned the higher dropout rate for Indian students. He stated the reason the records show a higher percentage of Indians than whites dropping out of school was that the Indians remained in the valley and were readily recorded as dropouts, while many Whites moved out and were listed on school records as "transferred to another school," while in fact many would have swelled the non-Indian dropout rate had they remained in the valley.

tains thirteen general classrooms, plus three additional classrooms located in the high school. There is also a small library.[1]

The elementary children have staggered hot lunch periods in the high school cafeteria when it is not occupied by the high school students. Students bringing their lunch from home also eat in the cafeteria. A small combination teachers' lunchroom and work room is located in the main office of the elementary school. Coffee may be obtained here throughout the day.

The elementary school has both a grass-covered play yard and an asphalt-covered play yard. There are swings, monkeybars, tether ball poles, and basketball courts.

Enrollment. In December, 1968, the Hoopa Elementary School enrolled a total of 422 pupils, of whom fifty-seven per cent (240 pupils) were Indian and forty-three per cent (182 pupils) were non-Indian (Table II).

Teachers. There are sixteen teachers and a principal on the faculty (grades K-6, plus two special education classes). One teacher is Indian.

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[1]Starting in September, 1969, grades 7 and 8 will move from the high school andlocate in the elementary school, while grades 2 and 3 and the kindergarten will move from the elementary school to the high school.

TABLE II

HOOPA ELEMENTARY SCHOOL
INDIAN NON-INDIAN STUDENT ENROLLMENT
(GRADES K-6; DECEMBER 1968)*

Grade	Individuals		
	Indian	Non-Indian	Total
Kindergarten	29	28	57
1	14	13	27
1	18	12	30
2	15	12	27
2	17	10	27
Combination (1&2)	14	7	21
3	13	14	27
3	17	14	31
Special Education	3	4	7
4	16	15	31
4	20	10	30
5	17	6	23
5	13	10	23
6	14	11	25
6	14	9	23
Special Education (intermed)	6	7	13
Total	240	182	422

Percentage Indian - 57
Percentage non-Indian - 43

*Source: Principal's Office, Hoopa Elementary School.

OPERATION OF THE SCHOOLS

Board of Trustees

A Board of Trustees consisting of seven elected members comprises the governing unit of the Klamath-Trinity Unified School District. The District includes Hoopa Valley High School, and five elementary schools, Hoopa, Pecwan, Orleans, Weitchpec, and Trinity Valley.

The seven trustees represent seven geographical areas in the district, but each trustee is elected for a four-year term by people from the entire district. The Board meets once a month during the school year and arranges its meetings so that at least one meeting will be held at the school in each geographical area.

One trustee is Indian. He has been Chairman of the Board for the last twenty years and a member for the last thirty years. Three of the six remaining trustees are married to Indians.

Financial Support

Hoopa Valley High School and Hoopa Elementary School are publicly operated schools in the Klamath-Trinity Unified School District. In 1968-69, the district operated on a $1 million budget. Of this total figure, approximately forty per cent was derived from local taxation, forty per cent from state apportionments, and twenty to twenty-five per cent from P.L. 874 monies.

The County School Office (Humboldt County) provides special consultants and Audio-Visual materials to the district.

Johnson-O'Malley funds are not available to California Indians, although there are hopes in the Indian community that these funds will be restored to them.

School Calendar and Indian Ceremonies

There is apparently no conflict between the school calendar and traditional Indian ceremonies. Two important religious dances are held today, the White Deerskin dance and the Jump dance. Both are held biennially in September. The Brush dance, a medicine ceremony, is held every year around July 4.

Boarding Schools and Dormitories

There are no boarding schools or dormitories on the Hoopa

Reservation or in the Klamath-Trinity Unified School District today, nor are there any competing private or parochial schools in the district.

Discipline Rules and Practice

Most of the high school teachers and the principal have assumed a very lenient attitude toward discipline. Although numerous rules regarding discipline exist, there are constant infractions and the students have recognized the lack of enforcement. Some teachers readily admitted that it was easier to excuse troublemakers from the classroom than have them stay in and cause disruptions. As a result, throughout the day there is a stream of students who stroll along the walkways, stand outside classroom doors, enter other classrooms to visit, talk to friends through open windows, and meet in restrooms to chat and puff on cigarettes.

Students enroute to the principal's office for disciplinary action often proceed with an air of triumph, waving and shouting their destination to friends in the walkways and classrooms along the way.

At the present time there is no vice-principal, thus the principal is forced to contribute a large part of his day to handling discipline cases. Within eight weeks after the start of the fall semester of 1968, two high school teachers resigned, primarily because of their inability to cope with student behavior in the classroom.

In structured interviews and in casual conversations, both students and parents unanimously noted poor disciplinary practices in the high school as a primary matter of concern.

In the elementary school the disciplinary situation is quite different. The principal frequently stresses to the faculty the importance of discipline. Student violators are promptly punished by the principal and, if the situation demands, spanked on the seat with a stout paddle. Very few elementary students are out of the classrooms during class hours, and the lunch periods and recesses are carefully monitored.

1In order to prevent students from gathering, smoking, and sabotaging the plumbing fixtures in the restrooms during class hours, the school recently began a policy of locking bathrooms except during lunch hour and between classes. Students now must get a key from a teacher if they wish to go to the bathroom during class time. This maneuver has not deterred the smoking practices of at least the 7-8 graders, who, between classes and whenever the situation permits, dash behind nearby baseball bleachers and light up.

Extra-Curricular Activities and Athletics

The high school has a Pep Club, girls' and boys' athletic clubs (Block H, GAA), Bible Club, FFA Club, Key Club, and a California Scholarship Federation Club.

With ninety-five per cent of the student body being bussed within ten minutes after the last period, all organizations and meetings must be held during the lunch hour.

The athletic program is very important to the school and the community. The Hoopa High Warriors compete with other high schools in baseball, football, basketball, and wrestling. The community turns out in large numbers for all home games and many people travel considerable miles, often over poor mountain roads, to lend support to the team.

School dances are held in the evening about once a month, and there are assorted school carnivals, pot luck dinners, and PTA-sponsored activities. (See section on Students for additional observations on activities.)

Recent Educational Innovations and Practices

Operation Headstart. Operation Headstart programs have been offered on the reservation in the summers of 1967, 1968, and 1969.

Upward Bound. An Upward Bound program is available to Hoopa High School students. In 1968, four Indian students from Hoopa were enrolled in the program at Humboldt State College.

Educational Opportunities Act. Twelve of the twenty-two Indians graduating from Hoopa High in 1969 were accepted into four-year colleges under the Educational Opportunities Act. Eight are attending the University of California (Davis), three are at Chico State College, and one is attending Humboldt State College.

Teacher Training Program for American Indians. Humboldt State College recently received approval for a grant of money from the United States Department of Health, Education, and Welfare to start a program which will train eighteen American Indians for careers in elementary school teaching. The Hoopa Valley schools will play a substantial role in the training program.

Center for Community Development. Established in 1966, the Center for Community Development at Humboldt State College has recently begun to initiate various community development programs in the Hoopa Valley. In cooperation with the Tribal Council, the Center has sponsored an Indian language workshop and a series of townhall meetings. It has also cooperated with the Council in pre-

paring various proposals for government funds. The Center recently submitted a proposal to the BIA for funds necessary to establish a Center branch office in Hoopa.

Tribal Scholarships. Two boys and two girls each year receive $400 scholarships from the tribe. There are also two $200 tribal scholarship awards.

Extension Programs. The College of the Redwoods (Eureka) offers extension courses in the evenings at Hoopa High School. In Spring, 1969, the offerings were: business, typing, health education, fire service workshop, and welding. In nearby Willow Creek the college offered evening extension courses in landscape drawing, grammar and composition, basic reading and writing, cultural geography, programmed math, elementary algebra, math review, and plane geometry.

PERCEPTION OF EDUCATION

Not surprisingly, there is no single perception of the schools in Hoopa. Although perceptions vary within large segments of the community, it is possible to construct perception profiles from such important school-community categories as students, parents, teachers and administrators, Board of Trustees, and the Tribal Council.

Students

There appears to be a distinction between the fifth grade and the twelfth grade Indian students' attitude toward school. Most of the fifth graders were enthusiastic and positive about school, teachers, and curriculum, while the majority of Indian seniors expressed dissatisfaction with school and curriculum. However, the seniors generally expressed a positive attitude toward the teachers and principal.

In 1967 Hoopa High School conducted a Self-Study in preparation for the Western Association of Schools and Colleges (WASC) visitation committee. The Report indicated that approximately sixty per cent of the students believed their teachers were "good or above average teacher."

> If you stay in your present school for four years, you will have worked with 20 to 30 teachers. How many of these would you expect to be good or above-average teachers (select one).[1]

Number	Per Cent	Answers
74	17.2	a. Nearly all - 20 to 30
179	41.6	b. More than half - 15 to 20
85	18.7	c. Fewer than half - 10 to 15
92	21.4	d. Very few - fewer than 10

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[1]Hoopa Valley High School, Self Evaluation Report of the Hoopa Valley High School, 1967, p. 32E.

The current study also shows positive support for the teachers. In interviews with Indian students in grades 12, 8, and 5, the question, "How well does you teacher do her (his) job?", elicited the following responsest

Responses	Number of respondents giving this response
12th grade (N = 22)	
Teacher does "a good job."	4
Teacher does "a pretty good job."	8
"Some teachers good, some bad," or "O.K."	4
Teacher does "not too good" a job.	2
Teacher does a "poor" or "bad job."	3
No response	1
8th grade (N = 27) (N = 13)*	
Teacher does "a good job."	1
Teacher does "a pretty good job."	3
Teacher does "O.K."	3
Teacher does "not too good" a job.	3
Teacher does a "poor" or "bad job."	1
No response.	2
(N = 14)	
Teacher does "a good job."	7
Teacher does "a pretty good job."	4
Teacher does "O.K."	2
Teacher does "not too good" a job.	0
Teacher does a "poor" or "bad job."	0
No response.	1
5th grade (N = 28)	
Teacher does "a good job."	24
Teacher does "a pretty good job."	2
Teacher does "O.K."	1
Teacher does "not too good" a job.	0
Teacher does a "poor" or "bad job."	0
No response.	1

*This is a class which had at least four teachers this year and was finally combined with another 8th grade class to be taught by one teacher and a teaching assistant.

Although the seniors supported their teacher, they were less supportive of the school itself. They claimed Hoopa High is poor in quality and suffering from a lack of "school spirit." In the interviews with Indian students in grades 12, 8, and 5, the question "How does your school compare with other schools you know?, Is it better or worse?", elicited the following responses:

Response	Number of respondents giving this response
12th grade (N = 22)	
"Better"	2
"Same"	2
"Worse"	17
No response	1
8th grade (N = 27)	
"Better"	10
"Same"	2
"Worse"	13
No Response	2
5th grade (N = 28)	
"Better"	19
"Same"	7
"Worse"	0
No Response	2

Clearly, the phrase "lack of school spirit" did not mean failure to support the school's athletic teams or other student body events; rather it was a commonly used term referring to a negative attitude toward the schoolas an academic institution.

It is not probable that one could find any high school where the students did not complain about their school in one way or another, but in this small high school, the only high school within a small district, such complaints quickly become superficially standardized and are offered up to the researcher without any serious consideration as to their accuracy by the student. This is not to say the school is free from academic problems; it simply suggests that the students were responding in many instances more out of habit and tradition than out of serious and accurate reflection.

Unfortunately, the teachers and the parents are also caught up in this phenomenon, resulting in an invidious, mutually reinforcing cycle being maintained over the years, regardless of facts in support of or contrary to the actual situation. Pupils state that the school compares poorly with other schools, even though most of the respondents had never attended another school. Teachers believe the students compare poorly with other students and soon find little trouble in confirming their beliefs.

There was a unanimous belief that teachers were far too lenient in disciplining and were doing the students a disfavor by not expecting them to toe the line. Many students suggested that the schoolwide lack of firm discipline was probably based on the fear that if the teacher is a strong disciplinarian he may be accused of being anti-Indian, therefore, it is better to "go easy."

Easy grading procedures and insufficient amounts of homework were also frequent complaints from the students.

The eighth and twelfth grade students frequently cited the small size of the high school as being its chief appealing factor. The high school students also agreed that another redeeming factor of the school was that it provided them with a chance to get together socially during the day.

A majority of Indian seniors interviewed (17/22) said education beyond high school was very important and 14/22 claimed they would continue to go on to college. Most of the seniors (16/22) do not intend to remain or return to the Hoopa Valley after high school graduation (11 boys and 5 girls).

The question, "What is the highest grade that you would like to finish?" elicited the following responses from the Indian students:

Response	Number of respondents giving this response
12th graders (N = 22)	
"Finish high school"	5
"Go to a vocational or trade school."	3
"Go to a junior college"	6
"Finish four years of college"	8
8th graders (N = 27)	
"Finish high school"	18
"Go to a vocational or trade school"	0
"Go to a junior college"	1
"Finish four years of college"	8

Almost all the Indian students interviewed enthusiastically expressed their desire that the school offer something on Indian history and culture. The students were not as enthusiastic about Indian languages being taught in the regular curriculum. Many suggested the possibility of the language being taught on an elective basis either during the school day or in the evenings.[1]

That the fifth graders were generally enthusiastic and positive about school while the seniors were dissatisfied, may partly be accounted for by the fact they have spent less time in the system and have yet to adopt the "poor attitude" appraisal.

It is also possible that the negative attitude toward school may be an outgrowth of the boredom produced by routine and isolation in the Hoopa Valley. One bright and verbal senior girl's comment is typical of many of her classmates:

> I'm bored with the whole damn thing. Get up at six in the morning, eat, catch the bus, listen to sickening freshman girls giggle and talk about the stupid boys they want to be chased by, go to P.E., dress down, shower, get dressed, go to class, listen to the same old crap we had before all day, and we had before last year, and the year before that. Then you catch the bus, go home, do some chores, eat, sit around, watch TV, go to bed. I'm so tired of it all I can hardly wait to get out of the valley.

A senior boy echoed the above complaints:

> I'll never come back to Hoopa, ain't nothing here, man. I mean nothing. When I left to go to Parker (Arizona) I found out that there is more in life than fishing and hunting. Parker is small, but it's swinging compared to this place. During most of the year Hoopa ain't wild with recreation, but when winter sets in and the Jolly-Kone closes up at seven and the drive-in movies shut down, man, it's even worse.

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[1]Although most of the students and parents interviewed indicated the school should teach Indian history and traditions on an elective basis and as part of the regular curriculum, it was generally felt that an Indian language should not be offered in the regular curriculum, but should be taught after regular school hours. Two problems are quickly evident here. Most of the parents of school-age children cannot speak an Indian language today. Also, which language should be taught, Hupa (Athabascan), Yurok (Algonkian), or Karok (Hokan)? Most of the Indian children in the district schools come from homes where one of these languages was once spoken. By offering one language, the school would very likely alienate those families who have a different linguistic background.

> A lot of Hoopa Indians around here think they are leaving for good when they get out of high school. What a joke! They'll all come back and go to work in the woods or on the green chain. Big deal!

The lack of recreational facilities on the reservation is a most serious problem. When school is out for the day, the students are bussed away within moments. The only students remaining on campus are those participating in athletics. They will be picked up after practice by family or friends. Those bussed away immediately after school find little to do once they reach home. Some do such chores as cutting or packing in firewood, taking care of younger sibs, or cleaning the house. Most young people will watch television, eat dinner, and return to the television set until bedtime. During good weather months the monotony is broken by fishing and hunting. The young people who have cars drive to the small drive-in cafe or simply cruise up and down the reservation roads. Frequently carloads of youngsters will drive to Willow Creek to attend the drive-in movie located there.

In answer to the question, "What do you do after school?", Indian students gave the following responses:

Responses	Number of respondents giving this response
12th graders (N = 22)	
"Watch T.V."	15
"Do things with friends."	10
"Play sports."	7
"Do homework."	5
"Do chores at home."	3
"Work at a job."	3
"Ride around in my car."	3
"Hunt and fish."	2
8th graders (N = 27)	
"Watch T.V."	21
"Do things with friends."	11
"Do homework."	3
"Do chores at home."	12
"Hunt and fish."	8
"Play around with brothers and sisters."	11
"Visit older relatives who live nearby."	4

Activities held at the school. Evening dances are held in the high school gymnasium about once a month and are well-attended. School carnivals and sports events attract many parents as well as students. Basketball and football games draw students and adults from throughout the valley as well as the surrounding communities.

A proposal to the Housing and Urban Development Agency for funds to build a recreation center on the reservation was turned down by the government in the spring of 1969. The proposed $1 million center would have served the Indians and non-Indians in the Hoopa area and would have provided an arts and crafts workshop, cooking and home economics facilities, space for social gatherings, space for a senior citizens meeting room, swimming pool, playing courts for volleyball, basketball, and badminton, archery range and a gold course. In addition, space would have been provided for a tribal council office, child-care center, Operation Headstart facilities, library, museum, health center, and a job training center.

Parents

Generally, the parents feel the schools are doing a good job in Hoopa. But the majority of parents who expressed approval of the schools, just as those who felt the schools were not doing a good job, based their opinions on a remarkable lack of evidence. Hearsay and isolated instances of satisfaction, or dissatisfaction, allowed most parents to formulate strong opinions pro and con regarding their appraisal of the schools.

Although some Indian parents questioned the success of the schools in educating their children, no parent questioned the value or need of an education. Every Indian adult interviewed clearly perceived the need for at least a high school education, and most felt their children should continue on to junior college, college, or a relocation vocational training school.

The single most frequent parental response to the question, "What do you like about the school?" was, "Its small size." Lenient discipline practices and low academic standards were most often cited by parents as their primary dislike of the schools.

There seems to be general recognition by older parents whose children are no longer in school that discipline problems in the school spring from a home situation that tolerates disrespect for elders. An eighty-eight year old Indian lady, still keen of mind and quite alert, noted that Indian children today are not taught manners and respect for the elders when they are at home, "naturally, they won't behave in school." She added,

> The way you treat anything when it is young is going to determine how it will act when it is older, whether you are talking about plants, animals or children. Children in Hoopa today are terrible. When I was a young girl I remember a man who used to carry his old mother around in a basket. She would get into the basket and he would put it upon his head and take her with him when he went places. Imagine that happening today with these young kids.

A grandparent placed the blame for disciplinary problems on the grandparents. She observed that many children in Hoopa have working parents, resulting in the grandparents' caring for the youngsters. The grandparents realize they are living in a different age and tend to allow their charges to be disrespectful.

One young female teacher, out of desperation for a solution to her disciplinary problems, requested the parents of her children to come to school in the evening for a meeting where she could solicit ideas and suggestions they might have regarding classroom management. Thirteen parents, all mothers, attended the meeting and almost all placed the blame for the wild behavior on the school.

One parent indicated the eighth graders were a discipline problem because their seventh grade teacher was weak. The other parents quickly agreed. During the short meeting the parents suggested, "Slap him down, honey," "Shut his mouth but good," "Let me know about it and he'll think twice before sassing you again."

The teacher inquired if they, the parents, wanted her to inform them of misbehavior and have the disciplinary action meted out at home. In a huff, one parent retorted, "Honey, I just told you, slap him down right there when it happens. If you wait until he comes home it won't do any good." There was general agreement that if the school didn't discipline the children then how could the home possibly discipline them. The discipline problem was not resolved at the meeting.

Two mothers remained after the meeting to thank the teacher for asking for their advice and encouraged her to be stronger. Judging from the questions and responses, only one of the thirteen parents actually felt the problem might be related to a lax disciplinary attitude at home.

Most parents interviewed admitted that their involvement in school affairs was minimal, usually amounting to a short visit with a teacher at parent-teacher conferences or occasionally meeting

with the principal to talk about a child's disciplinary problem.[1]

The superintendent and both principals are aware of the need for more parental involvement and are beginning to take steps to bring it about. In the Spring term, 1969, the principal of the elementary school invited parents to the school to ask their advice and assistance in reorganizing the 6-7-8 grades into a middle school concept. Sixteen parents attended the meeting and set up a policy advisory committee to aid the school in offering a successful program.

Teachers and Administration

Both the faculty and the administration generally assume the same view as the Board of Trustees, i.e., education in the district is for all children, not only for Indian children, and whatever educational problems exist do so without regard to any Indian non-Indian factor.

All teachers interviewed felt there was an urgent need for the school to offer more remedial reading, devote more time and effort to teaching basic communication skills, and to expand the vocational education program to both Indian and non-Indian children.

In interviews conducted with ten Hoopa high school and elementary teachers, the respondents listed the following problems as being common to Indian students: 1) poor readers and unable to follow directions, 2) poor work habits, 3) poor motivation, 4) do not socialize well, and 5) lack of interest in school. Although the interview question pertained specifically to Indian students, the teachers generally felt the same problems characterized many non-Indian children as well.

The teachers also expressed a need for more parental involvement, noting that parents seldom voluntarily come to the school.

Most of the teachers felt that Indian history and traditions should be taught in the schools and were apologetic that they themselves did not know more about local Indian culture. There was unanimous agreement that little if any local Indian history and culture was being taught.

The principals and the superintendent shared the teachers' feelings about the difficulty in drawing a line between Indian and

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[1] In the 1967 Self-Evaluation Study, 41.8 per cent of the Hoopa High School student body indicated that most parents do not cooperate with the school in promoting student activities and improvement of classwork. Hoopa Valley High School Self Evaluation Report, op. cit., p. 32 E.

non-Indian children. One administrator noted:

> For each Indian low-achiever there is a non-Indian low-achiever. For each Indian who achieves above grade level, there is a non-Indian who does likewise.

The same administrator also stated that total school achievement in reservation schools is behind the national average due to problems related to a migrant population, transportation, and difficulties in recruiting and keeping teachers.

Another administrator believes it is extremely difficult for him to visualize problems of Indian disadvantaged children from problems of non-Indian disadvantaged children. He concluded that the schools are not meeting the needs of disadvantaged Indians and non-Indians to the same extent they are meeting the needs of "middle-class" Indians and non-Indians.

Similarly, both the WASC visitation committee's evaluation report and the Hoopa Valley High School Self Evaluation Study, both prepared for a WASC accreditation study, drew no distinction between Indian and non-Indian students.[1]

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[1]Further evidence of both the school and the Board's philosophy that the schools should not develop any practice or philosophy that would underline the fact that Indians and non-Indians comprise the student body in each of the district schools are the two evaluation documents, both compiled in 1967 for a WASC accreditation study. One document is a self-evaluation of the Hoopa High School by its administrators, teachers, and students. The other document is the report of a six-member evaluating team from outside the district. The self-evaluation report is 156 pages in length and covers such topics as school philosophy, curriculum, sociological characteristics of the student body and the community, and the objectives, problems, and accomplishments of every academic unit in the school. Yet, in the entire document mention is made of Indians on only one page, and on that page the reference is historical, referring to the early days of Indian boarding school education on the reservation.

The WASC Visitation Committee Report is 20 pages long and mentions Indians only once, and the mention is identical to the historical statement made in the self-evaluation report.

Thus, if these evaluation reports were the only contact one had with the Hoopa High School, there would not be the slightest hint that Indians and Whites attend the school together today. Self Evaluation Report of the Hoopa Valley High School, op. cit., and Western Association of Schools and Colleges, Visitation Committee Report of the Hoopa Valley High School, Klamath-Trinity Unified School District, 1967.

Most of the teachers interviewed placed the blame for the perceived poor quality of the schools on the family. Whatever the problems being discussed, the teachers were quick to point to the failure of thehome to direct and encourage the school-age children to do better in school. However, neither the teachers nor the administrators extended his thought to the point of a vacuum ideology.[1]

The teachers expressed concern over the high teacher turnover rate and felt the turnover was harmful to the education program. They suggested numerous reasons for the high turnover rate: poor housing, isolation, and lack of things to do were most often cited as reasons for leaving.

Many teachers admitted they were originally drawn to the area by the rural character of the Hoopa Valley, but once this appeal wore off they became immensely bored. Some teachers were attracted because they discovered it was possible to teach in Hoopa without California credentials (five of the six teachers in the first three grades did not have credentials). Once the experience was gained, the teachers would move on to another area. The low salary ceiling was also noted as a reason for the turnover rate.[2]

The teachers frequently complained about the poor disciplinary behavior in the high school, although no one listed this as a reason for the high turnover rate. The complaints about discipline were registered by the "strong" teachers as well as the "lax" teachers, with the latter group seemingly resigning themselves to the feeling there is "little I can do to tighten up the rules this late in the game."

As so often is the case, an entire school's character can be established for good or bad, by one or two faculty members who by their actions usually manage to bring the attention of the school to the community. During the research period two teachers qualified for this dubious distinction. The two cases are mentioned in this report because of the tendency of a community and the students to color their perceptions of an entire school by the spectacular behavior of one or two faculty members.

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[1]The Waxes use the term "vacuum ideology" in their study of Sioux education on the Pine Ridge Reservation. "By 'vacuum ideology' we mean the disposition of administrators and school officials to support policies and programs (such as the establishment of nursery schools) with the assertion that the Indian home and the mind of the Indian child are meager, empty, or lacking in pattern." M. Wax and R. Wax, "Formal Education in an American Indian Community," Social Problems (Supplement, vol. 11, no. 4.

[2]The 1968 Klamath-Trinity Unified School District salary schedule ranged from $6600 for the B.A. (no additional units) to $10,520 for the M.A. (plus 15 units and 12 steps).

One of these teachers was a young woman with no prior teaching experience, and highly idealistic in her expectations of the academic and social behavior of junior high school children. Starting the semester with an avowed policy of student freedom ("You can do anything you please as long as you don't interfere with anyone else.") for her eighth grade class, the youngsters promptly turned the classroom into chaos. Within a few weeks she attempted to initiate some order by modifying the original policy with a poorly received discussion of the necessity of certain norms of behavior in a democracy and the importance of self-discipline.

With each passing day the classroom situation deteriorated further and further, and before the semester was a month over she was reduced to tears in class almost daily.

The teacher felt she was dedicated and, indeed, she had come to Hoopa with the express purpose of helping Indian children. She labored into the early hours of the morning preparing special classroom materials for the students. She consulted other teachers, the county curriculum consultant, and eventually requested the parents of her children to come to a meeting to discuss the classroom problems. At this meeting the teacher, in addition to seeking aid on the discipline problem, explained her desire to teach the children units on sex, drugs, and alcohol, "They need this information badly, and now! Just look around the room and you can see what they are thinking." The parents were not receptive to her appeals for their approval to go ahead on the controversial units. One parent said the teacher was too young and inexperienced to be teaching children such sensitive subjects.

The other teacher had taught in the Hoopa schools for several years. His career at both schools was undistinguished and spotted with reports of physical cruelty to children. During the semester of this study he carried on two to three weeks of classroom scoldings and harangues against the students, culminating one day in a hard kick to the rear end of a seventh grade boy. The teacher was immediately dismissed from teaching duties by the administration and within the week had tendered his resignation.

Board of Trustees

The Board of Trustees is firmly united in its view that the schools in the district must serve all children and not design a curriculum, recruit a faculty, or establish goals that would in any way highlight the Indian population in the schools.

The Board contends that Indian children would do better in school if their parents would take a more active interest in the schools. The Board members also complain that the Tribal Council and the Indian community are quick to complain about education,

but never come to Board meetings to make their complaints known.

The Trustees deny that they are slighting the Indians and point out that the Chairman is Indian and three other Trustees are married to Indians. When reminded of this, one Tribal Council member responded:

> So what difference does that make? Just because you are married to an Indian or have Indian children in school, isn't going to make you a better or more representative Board member in terms of helping Indians. The Chairman of the Board may be Indian all right, but he isn't Hoopa. Besides, there is a difference between Indians. Some are bureaucratic, some answer only to certain groups on the reservation, some are smart, and some are dumb.

The Board apparently sets the example, or at least condones, the lenient attitude toward discipline that prevails in the high school. For example, the Board voted a nine-week suspension (the time remaining in the Fall term) for a senior boy who sat in the bleachers at a football game and shouted obscenities at the coach. After the game the boy followed the team into the locker room and, when ordered out by the coach, cursed him again and attempted to strike him with his fists. The boy was one of five varsity football players who had been dropped from the team two weeks earlier because the five had attended a drinking bout prior to the game and were still under the influence when they took to the field. The year before, the same boy had become enraged at the biology teacher and knocked him down with his fists. Both the principal and the coach recommended that the Board be lenient. After an extended discussion involving commentary on the boy's home, choice of friends, and the positive side of his school behavior, the Board agreed on the relatively light suspension.

Although the Tribal Council places the blame for any educational problems on the Board, most of the Indian parents voiced an awareness of the difficult job faced by the Board and are generally supportive of its efforts and its individual members.

Tribal Council

By and large, the Tribal Council has taken the position that the schools are not serving the needs of Indian children. Council members point to the high Indian dropout rate, the low number of Indians who have gone on to college, low standards of achievement, lenient grading policy, soft discipline, poor vocational program, absence of local Indian history and culture in the curriculum, and the high teacher turnover rate as prominent indicators of the failure

of the schools. The Council admits the situation could be improved by getting Indian parents to take a more active interest in education, but blame the school personnel for not taking a stronger interest in bringing the parents to the schools.

The Tribal Council is unequivocal in fixing the primary blame for the situation on the Board of Trustees, arguing that the Board cannot understand the problems of Indian education when six of it seven members are White.

The Tribal Council also resents the Board's oft stated stand that education in Hoopa is for all children regardless of racial or ethnic background. The Council recognizes the democratic necessity of such a position, but feel in this instance it is so much meaningless verbiage being used by the Board to cover up the fact that the Indian student is not getting a fair shake.

The Council claims the Board is giving proof of its lack of concern for Indians when it fails to take advantage of the various Indian educational funds available from private and governmental sources. One Council member stated:

> We recognize there are more white kids than Indian kids in the schools and that all the children have an equal right to an education. But, the fact is, the school board sits on its ass and says there are no funds for the kind of remedial education we want the schools to teach in the summer and the evenings.
>
> We aren't going to sit back and let them stall us any longer. Right now the Tribal Council is seeking funds through the National Congress of American Indians to help out. But, these funds can be used for Indian education only, so we are going to get the Board to find an agency to match funds for the White kids.

The Tribal Council has recently established an education committee, but the committee has not been in existence long enough to make a statement representing the Council's thoughts on education. Such a statement is sorely needed because at present the Council, divided among itself on the issues and lacking factual evidence of education of Indians in Hoopa, is unable to specifically state what educational problems actually exist and what educational needs and goals are desireable for Indian students.

SUMMARY AND CONCLUSIONS

Similar to schools everywhere in the United States, the two schools on the Hoopa Indian Reservation have their share of problems, the most evident of which are little parental involvement in school matters, lack of communication between the schools and the home, disagreement over curriculum, lack of supplies and equipment, insufficient number of textbooks, and student disciplinary problems.

In addition to these widely occurring educational problems, there are problems typical of public schools on Indian reservations, such as poor communication between the Tribal Council and the school, white teachers who are unaware of or have little interest in the Indian culture or lack the skill to deal with it, high teacher turnover rate, and a high absenteeism rate.

There are also problems largely unique to public schools located on Indian reservations with Indian and White children in attendance. For example, charges that teachers favor White children; reluctance to include courses in the curriculum that cater specifically to either Indian children or White children; and a tendency to scapegoat the school if either group of children fail to achieve as well as the other, drop out faster than the other, or require disciplinary measures more often than the other.

Finally, there are problems effecting education that relate specifically to this particular reservation because of its geographical, social, political, and economic character. Noteworthy here would be the fact that ninety-five per cent of the students have to be bussed, thus curtailing an effective after-school activity program. There is a lack of community agencies capable of augmenting the efforts of the school. There are also few stores and shops, no sanitation district, no fire protection district, and very few youth organizations. Unemployment is a most serious problem and remains a constant threat due to the single-industry nature of the area. Complex problems also emanate from confusion over the question of spheres of responsibility assigned to or assumed by the Federal Government, Tribal Council, state, county, and the local school district.

The Hoopa schools have come a long way from the pre-1930 "shame for being an Indian" educational philosophy. Today, a substantial public educational system exists on the reservation with many outstanding favorable factors evident:

1. The schools are completely integrated and show no evidence of discrimination.

2. The students accept each other, drawing no social barriers based on racial background.

3. An excellent nucleus of teachers exists, balanced in age and increasingly aware of the unique problems confronting public schools on an Indian reservation.

4. The principals and the superintendent justly enjoy the respect of their teachers and the parents. They encourage innovation and work hard to improve education in the Hoopa schools.

5. An active Board of Trustees is sensitive to the complex problems of the district's schools and receptive to innovative proposals of professional educators.

6. The Tribal Council is concerned about education of Indian children and has created a Committee on Education. The Council and the schools are beginning to come together to discuss problems of the schools on the reservation.

7. The schools are recognized by the people as the bulwark of the community, reaching beyond education of the young and opening their doors to public meetings, Indian meetings, and community social events.

8. The parents recognize the importance of education.

9. The students recognize the importance of education. Twelve of the twenty-four graduating Indians in the 1969 class have enrolled in college.

It is difficult to understand why the WASC evaluation reports omitted any reference to the mixed Indian and White student body, especially since the teachers, staff, administrators, students, parents, and the Board constantly talk about the mixture. If either Indian or White children were the target of discrimination, or if school achievement of one group were markedly out of line with the other, then one might be suspicious of the motivation behind the omission. Since this is clearly not the case, and in view of the fact that interview and questionnaire data indicated that teachers, students, and parents are desirous of the school offering Indian history and culture, then an open, forceful, and

proud philosophical stance reflecting the fact the Hoopa student body is Indian and non-Indian should be assumed.

A similar argument can be mustered against the Board's position that schools in the district must serve all children and not design a curriculum or establish goals specifically for Indian or non-Indian children.

With this thinking the Board is apparently equating the teaching of Indian history and culture with the notion that this somehow would not be fair to the non-Indian children. The fact is, every child going to school in an area rich with an Indian history stands to gain by learning that history. If there is anything to the belief that schools should reflect the local culture of which they are a part, then here is concrete justification.

HOOPA VALLEY HIGH SCHOOL

A BRIEF DESCRIPTION OF ALL STUDENTS CHECKING OUT OF THE HIGH SCHOOL FOR THE PAST TWO YEARS (GRADES 7-12; OCTOBER 1968)*

1967-68 School Year

113 students left school

69 transferred to another school (19 Indian, 50 non-Indian)
26 dropouts (for reasons unknown) (16 Indian, 10 non-Indian)
2 expelled (1 Indian)
3 went to work (1 Indian)
5 got married
2 got married but went to adult education and graduated (1 Indian)
4 dropped out due to pregnancy (1 Indian)
2 for health reasons (1 Indian)

Total Dropouts: 21 Indian
23 non-Indian
44

1966-1967 School Year

178 students left school

104 transferred to another school (22 Indian, 82 non-Indian)
39 dropouts (for reasons unknown) (20 Indian, 19 non-Indian)
5 expelled (3 Indian, 2 non-Indian)
9 went to work
11 got married (3 Indian, 8 non-Indian)
2 dropped out due to pregnancy
4 health reasons (2 Indian)
1 death
2 joined armed forces (1 Indian)
1 mid-year graduate

Total Dropouts: 29 Indian
45 non-Indian
74

1968-1969 (to date)

14 students left school

8 transferred to another school (2 Indian, 6 non-Indian)
5 dropped out (2 Indian, 3 non-Indian)
1 got married

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*Source: Principal's Office, Hoopa Valley High School.

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